

/53 cont. /

773 Let us take as an illustration, and analyze in terms of the total culture, the myth of Yurikovuvakái, the civilizing hero, who drew the Terêna from the depths of the earth and gave them fire, as well as all the implements necessary to their survival above ground. Concerning the origin of Yurikovuvakái--which is of special interest to us here--the story or myth tells us, according to a version by Baldus, that "in the old days Orekajuvakái were one alone, and when he was young his mother became angry because Orekajuvakái did not want to go with her to the farm plot; she went to the plot, took out the scythe, and with it cut Orekajakái in two pieces. The piece above the waist became people, and the other half people also." (92)

92. 1950:218.

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773 Baldus notes in this respect that "the Kaduveo, a Guaikuru tribe neighboring on the Tereno and like them originally from the Chaco, have a legend in which a woman cuts her son in two pieces, a child forming from each of the pieces, both children having the same name, Nareatedi." (93) The version

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93. 1950:223.

we obtained, from the mouth of an old Terêna informant, of Cachoeirinha, shows Yurikovuvakái as /54/ having a brother called Taipuvukê, slightly inferior to him; "one day they began to cut cloud to kill all because they did not want us to live; but the more they cut, the more the cloud grew. Then the two stopped cutting, because they grew tired, and each [616] went his way." It seems that we are in front of a myth that reconciles different stories that endeavor to present different aspects or temperaments of the mythical twins, and that, according to Ratray-Hay, (94) as we have seen, would explain

94. 1928:109.

Terena

Brazi/521

/69 cont. /

master unless the new one assumes responsibility for the debt or indemnifies him at once. And, if he dares to run away, he almost invariably runs the risk of suffering vexations, blows, and not infrequently death, the police being in every case a participant in such outrages." (Ibid.)

Incidentally, we heard from the Terêna a large number of stories which corroborate, with a wealth of details, these observations relating to 1904. In Cachoeirinha, for example, we met old Xuri, a doctor-sorcerer staying temporarily in the community, who had been born in the above-mentioned Cutape fazenda, and who had been a witness to the vicissitudes his people had undergone as they were exploited on the regional labor market.

"A curious thing," the report goes on. -- "In the povoados /settlements/ and in the towns the police are always in the hands of the fazendeiros themselves, who are the authorities, either as justices of the peace, or as deputies or sub-deputies /delegados or sub-delegados/. The soldiers are enlisted by them and from then on regarded as their own camaradas. It is the fazendeiros who furnish them with provisions and give them their pay and their marching rations. The soldiers work for them as vaqueiros and farmers, and do any task that the fazendeiro, as a police official, may order them to do. -- There can be no supervision against these abuses, because there is true solidarity among the rich men who take turns in this usufruct." (131)

Buriti

/93 cont. /

175 Nimuendajú. (152) It seems that only since 1920-22 did Terena

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152. In 1913, on the order of Inspetor Luiz Bueno Horta Barbosa, Nimuendajú drew up a map locating the indigenous tribes of southern Mato Grosso, the original of which is in the map collection of the Museu do Índio (Seção de Estudos, S. P. I.).

families who had come down from the top of the range begin to concentrate in that area. The oldest members of the community, when interviewed, were unanimous in their identification of that time as the date of the founding of Buriti. On the other hand, the first data supplied by reports of the Serviço do Proteção aos Índios, on Buriti aldeia, already point out in 1923 a population of 420 persons, with livestock numbering 400 horses and 180 cattle. (153) But only at the end of 1927

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153. Cf. Relatório Anual da Diretoria do S. P. I., p. 148, year 1923.

was the possession of 2,000 hectares of land for the usufruct of the /94/ Indians located there decreed. At this time there arrived in the community the present captain of Buriti, Joaquim Loureiro de Figueredo, (his name was borrowed from that of a former employer, a fazendeiro of the top of the mountain range), who is now almost blind and 80 years old; this captain told us that he was born in Brejão (in Laranjal aldeia) and worked almost ten years on Maracaju fazendas. In 1937, Buriti had attained a population of 448 individuals, distributed in 91 ranchos; and it would have been a much larger population,

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241 time immemorial and are concentrated in village communities,
361 of which there are eleven at present. I have the chief of the

● 115 village of Mureira, whom the Brazilians call José Correia, to
1622 thank for the following information. His Tereno name was at
[551] first Kalpetf, which means "left-hander," but it has only the
significance of a name, so it was a coincidence when José
553 actually became a left-hander later. An old man who is a close
602 relative of the mother or the father gives the name immediately
after the birth. When José's mother died, an old relative of his
[268] father gave him a new name: Nakilf. That is, if one of the
parents dies, all the children of the family receive different
names so that the surviving parent will not be reminded of the past
by their previous names and become sad. If the surviving parent
dies, the names of his children are not changed again. The
names of other persons, for example, of the widower or widow,
remain unchanged after a death.

775 The spouses find each other again after death and then re-
829 main together. My informant, who is a widower, says:
I still have the hope of meeting my wife in the next world. -- I
ask how the next world looks. -- He says: The next world is
764 like here. Formerly the deceased was thrown into the water or,
775 when that was not possible, burned. When one was dead, noth-
ing came out of him; only the intestinal worm came out, if it
had been the sickness. In the water the deceased again becomes
an animal. He was an animal before he was a Tereno. The
burned one also becomes an animal, When the animal dies, it
goes on living in the next world. The next world is under the
earth. My life never stops completely.

843 Long before the birth the father and mother do not eat the
armadillo, the small ant bear, or the fruit of the araxikú, be-
cause otherwise the child would die in the mother's body and not
846 come out. They practice the same avoidances after birth, too,
and lie down in connection with it. The mother lies down for a
long time; the father, however, now lies down for only two or
three days; formerly it was five days.

/39 cont./

842 There is no rule as to whether births of boys are preferred to births of girls or vice versa; such a preference depends on individual taste.

584 If a boy is courting a girl, he makes a speech to her, which one can translate approximately as follows: "I wish, I love this woman, I would like to be married, I wish, I wish, I love." -- If the girl is in agreement with him, she declares, short and sweet: "I want to." -- Then the mother of the boy goes to the mother of the girl to ask for her, and the father of the boy goes to the father of the girl. The boy gives his parents-in-laws gifts, 836 and they respond with gifts. Pre-marital sexual intercourse does not take place. When the marriage is to be consummated, the 585 future husband hears from his father, and the future wife from 833 her mother, that for coitus one should lie on the side, and, indeed, /40/ facing each other. "First you must do it that way for it has been done that way since the beginning of the tribes; later you may do it as you please."

842 If there are not to be children immediately, the woman takes 823 a preventive: she roasts a certain snail, places the juice of it 824 in the morning dew, and drinks it very early in the morning. For the same purpose, she can also eat a certain small forest-fruit, which smells like the abacaxy (therefore like a pineapple), but only when it is ripe.

578 Formerly there were no quarrels between man and man, man 178 and woman, or woman and woman because of jealousy; today they do occur.

461 There are women who are lazy. Then the man does her work. But there are also men who are lazy and have their work done by the woman.

● 115 I have my informant, who first was called Kalapití and later 126 Nakilí, to thank for a few texts of myths which I surely could 117 not have learned from any other Tereno. I shall publish them at another place. I also have him to thank for the information concerning the succession of the chiefs, which without doubt no other Tereno could have given me so thoroughly and completely. For

/40 cont./

115 Nakilí is nearly 90 years old. He has deep scars on his head from
 [648] the Paraguay War, and he tells me how he then, that is, 1865,
 fought as a youth of about 20 against the Paraguayan soldiers.
 Now he is a vigorous old man of tall, slender build, with a full
 head of hair in which only a few strands of gray are to be seen, with
 a white mustache and even a chin beard, with good incisors in
 his lower jaw and some molars, with narrow, sunken eyes in his
 rather long, nobly formed, yellow-brown face, with a pleasantly
 cool, dry hand, with holiday-like new and clean, bright-colored
 shirt, trousers, and gigantic straw hat, with a slow, but youthfully
 erect gait. He is very modest, but not without a sensitive feel-
 ing of self-reliance; he is extremely polite, tactfully reserved,
 and quietly cordial. His mental alertness and, above all, his
 readiness to help were demonstrated by the fact that he tried to answer
 exhaustively my most peculiar questions in every direction from
 seven in the morning to five o'clock in the afternoon; to be
 sure, after a few days he gave me an explanation which could
 be translated with "my head is far away," and which was said to
 mean "I have a headache."

622 Every village has its chief. Before the Paraguay War there
 361 were eight villages. A high chief stood over all. His family
 643 /Geschlecht/ has died out. "Would it not have been well to
 178 choose a new one?" I ask. -- "Yes," says Nalikí /sic/, "but no
 one ever thought of it."

595 The Tereno live in monogamy. The children belong to the
 611 kin group /Verwandschaft/ of the father. The maternal
 602 relatives (1) are not without importance, however, for often the
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[601] 1. "My father's father," as well as "my
 mother's father," is called ootú; "my
 father's mother," as well as my mother's
 mother, " ooté; "my father's brother," as
 well as "my mother's brother," lulú; "my
 father's sister," as well as "my mother's
 sister," ōngó; "my father's brother's son,"
 "my father's brother's daughter," "my

6. The exogamy of the Local Group

582 The number of suitable marriage partners had been so reduced
 565 within the Terena social structure by moiety and stratum endogamy
 616 and by the above demonstrated unity of the sibling group that the
 local Terena group had to look outside itself for spouses with whom
 marriage would be sanctioned by the community. This happened
 principally among the Naati, not only because they were the stratum
 most zealous of maintaining their supremacy and prestige, but also
 because they were the smallest group and, therefore, had a smaller
 pool of marriageable prospects than did the Waheré-Txané. The mar-
 riage of the Naati among the various local groups, on the other hand,
 straresulted in the strengthening of intergroup relations, contributing
 to a tribal unity which would have been difficult to obtain by any
 other means, given the conditions under which the Terena population
 lived at the time.

115 On numerous occasions we have heard our older informants, and
 178 especially the old "Captain" Timothy (who died in 1958) comment
 favorably on a time when it was common for people from different
 villages to marry. "In old times people visited their relatives in other
 villages more." "The people were more united." "Today we don't
 have so many relatives over there." It is obvious that other factors,
 economic and political, aided in bringing about the change lamented
 by the older informants. Still we are impressed with the idea that a
 people, scattered in various local groups and without a common
 chieftainship, or in other words, without political unity, could have
 attained such a degree of tribal solidarity principally through the
 exchange of women especially in the Naati stratum. In this stratum,
 591 which did not follow the matrilineal pattern in intercommunal
 marriages the man brought the woman to his village and she be-
 came a member of his local group. Among the Waheré-Txané, local
 group exogamy, while it did occur, was much less frequent since
 there was a naturally larger pool of possible mates within the class
 (increased even more by the possibility of marriage of a Waheré/
 Xuna-Xati with a Naati-Seenó). There was also a resistance on the
 part of the Waheré-Txané young man to leave his community, relatives
 and friends.

182 Everything indicates that the unity among Terena local groups was
 571 achieved through the solidarity which existed among the Naati in-
 group. The presence of this stratum in all the village groups, along
 with the exogamy of the local groups, can be said to be a function of
 tribal solidarity. This is confirmed by the crumbling of the social struc-
 ture which took place after the dispersion of the Terena people, with the